SOME (32)

QUERIES,

Proposed to discover the Necessity of

MAGISTRATES

And

LAWS:

AND

Engaging to defend both.

BIBLIOTHECA BODLEIANA

They are writ for those sakes who are not yet come into so great a measure of Light and Love, and Charity, as to bear all things, and to see all things lawful: 'Tis Light that discovers the lawfulness of things, and Charity bears them; and 'tis Love that fulfils all Law; (and these three are one:) And when all Law is fulfilled, or filled full, where then is there place in such, for unlawful, or Law unfilled?

11h (32)

LONDON:

Printed in the Year MDCLXI.

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SOME QUERIES,

Proposed to discover the Necessity of Magistrates and Laws.

WHy should any man appeal to the Magistrate for the preservation of his Life or Estate, or any thing else that he is in possession of, or expect, or have preservation from him, if he will not engage to, and defend the Magistrate, both with his Life and Estate, against any that shall rise in rebellion against him?

Whether the honest people in this Nation could enjoy what they do, without a Magistrate?

Why should the Magistrate put the Laws in execution, and so hazard his Life and Estate in the preservation and defence of such, who will not ingage both their Lives and Estates in the assisting and defending of the Magistrate in this his work?

Doth not the Magistrate hazard his Life and Estate, by putting the Laws in execution against evil-doers, by which the well-doers are preserved?

How can the Magistrate punish evil-doers, if the well-doers do not assist him? and how shall he know the well and evil-doers, but by their keeping or breaking of his Laws? ought the Magistrate to judge him a well-doer that breaks his Laws? then he must judge him an evil-doer that keeps them.

Are not those most engaged to defend the Laws and the Magistrate, that are most inclined to meekness, love, and well-doing? for should not such suffer first and most, if there were not a Magistrate to put the Laws in execution?

Is not a Level-Law, or that Law that bindes all alike, a good Law?

May not the Law-Maker, or Makers, be truly said to keep the command of GOD, which saith, *Love thy Neighbour as thy self*, so far as they make Laws which binde themselves equal with their Neighbours? And ought not such to be judged faithful to GOD in the Consciences?

Is it lawful before GOD for a man to ingage his own Life, or to pay others for ingaging their lives in the defence of the Laws, and the Magistrate; and yet not lawful before GOD to swear to defend them? Doth GOD allow of the greater, and yet condemn the lesser? Is it not less to swear to defend the Magistrate, then to fight, and so hazard the Life in his defence? Is not the Life of more concernment then Words?

Is it not lawful before GOD, for a man to defend his Life from a violent illegal death? if not, why then doth GOD forbid Murder? And is it not the best way for a man to prevent bloodshed, by endeavouring to defend his Life from the Murderer,

seeing the Laws of GOD and Man require Blood for Blood? for by endeavouring to defend my Life, I may preserve my own and his; which surely is well pleasing to GOD in Spirit and Nature.

Ought not those that scruple fighting, scruple also to pay Souldiers?

Is it not lawful before GOD, for a man to endeavour to preserve his Estate from the Thief? if not, why then doth GOD forbid stealing, and order punishment for it?

How should a man know Murder and Theft, if it were not for the Laws of GOD and Man?

Is it good that the Lives of Men, Women and Children should be preserved from a violent illegal death? and is it not good to make use of the means for their preservation? Is not the upholding of the Magistrate, (without which, the Laws could not be in force, or put in execution) the onely visible means that can be used for the preservation of the Lives of Men, Women and Children, from a violent illegal death?

And would not violence, even to death, be inforced upon many, and that of the best disposed in this Nation, if it were not for the Laws and the Magistrate, which prevents it?

Is it not equal before GOD and Man, that those whose Lives and Estates are preserved by the Laws and the Magistrate, should engage and give up their Lives and Estates again, in the defence of the Law and the Magistrate? and that especially since the Magistrate hazards his Life and Estate in the defence of them, against such as would take them away contrary to Law?

Can there be a well-being amongst men without a Ruler, Governour, Magistrate, or Supreme? and can he stand without assistance? doth not GOD and Nature require it? nay, is there not a necessity for it, seeing men do not, cannot, or will not govern and rule themselves?

Is it ill for a man himself to take an Oath? and is it not ill for that man to desire or reap a benefit by others swearing?

Do not those in this Nation, which refuse to swear, reap benefit by other mens swearing? seeing without an Oath there could be no legal Magistrate, nor no Law rightly put in execution, nor no evil prevented, nor no propriety owned, nor nothing but desolation, ruine and confusion amongst men.

Would GOD have these Evils prevented, and will he not allow of the means for the preventing of them? could they be prevented, if every man in the Nation had liberty to chuse and refuse what Laws he would keep or not keep, that are made by the Magistrates?

Ought not those (in reason) that refuse to swear, refuse also to reap any benefit by others swearing? and then must they not dis-own that Priviledge and Propriety which they hold by the vertue of others swearing, whether it be in House, Land, Money, Food, Habit, Wife, Child, or Life, or any thing else, that they are guarded or secured in, by vertue of others swearing?

Whether he that sees all the conveniences and good that comes by swearing, and all the inconveniences and evil that would probably come by forbearing, ought not to swear if required? and should he not do evil to refuse it? and whether such a one ought not to endeavour to inform others of the good of it, that so thereby evil may be prevented?

What

What is ſwearing before a Magiſtrate? Isit any more then the declaring before man the intent of my heart, according to my underſtanding, ſolemnly, in a form of words, deſiring GOD's aſſiſtance? is it evil to do this?

Do you not, all that are ſoberly religious, or ought you not to do the ſame, when the Magiſtrate or any other asks a queſtion of you, or when you ſpeak to a Congregation? 'tis true, you kiſs the Book; what is that more then a viſible ſigne or ſeal, to demonſtrate thereby to men, your reality within, to the truth of what you have declared, or ſhall declare? or do you judge it evil ſimply to kiſs the Bible, or to kiſs it for this end, in this manner?

Do you not ſpeak, and often uſe a form of behaviour with your Bodies, that ſo thereby people may the better underſtand the verity of your heart? what is that more, which you call ſwearing, and kiſſing the Book? You your ſelves that refuſe to ſwear, do the like thing, in the ſame manner: You that put off your Hats, do it to figure forth your inſides, and ſo do you that keep them on: And is not one as good as the other to clear ſight? Did you all ſee your own Actions, and your own in-ſides clearly, then you would not blame one another as you do.

Can any humane Life be without all the properties in Nature, which make up the humane Nature?

Can any Man or Woman live without Wrath and Love? 'Tis true, ſome have for the moſt part, more of one then of the other; yet there is none living, but have either ſupreme, at ſome time: the more love any have, the better 'tis for them; therefore let ſuch demonſtrate that they have it, by bearing with, and yeilding to thoſe that have moſt Truth.

Is it evil to ſay, By GOD I will do this or that? can I do it without him?

Is it evil to ſay, Before GOD? am *I* not always in his preſence, or before him? Is it evil to ſpeak truth? There is need enough to diſcover to you, that you are alike, and do alike, that ſo your ſelf-conceitedneſs may fall, and that love may ariſe each to other, without which 'twill be a ſad time with you all in this Nation: for you are a roving amain to deſtroy one another: are you quite blinde? can you not ſee what you are a doing?

Is not the ſame Controverſie now among you, as was firſt, before the late Warre brake out? But it may be that you muſt daſh one another to pieces. *Gods will be done in Earth, as it is in Heaven; and forgive treſpaſſes, as we forgive one another.*

Do not you pray this Prayer? and do you not ſee how that you pray to GOD not to forgive you?

Were it not better for the Nations well-being, to meet at a Paſſeover, then to meet and divide about chuſing Parliament-men? learn of Chriſt or Light, in this his School, where he teaches ſelf-deny, and to love Enemies: if there be not ſuch a thing as a paſſover, or bearing one with another, 'twill be worſe: a man had better ceaſe to be, then to undertake to govern ſuch a Company of divided confuſed people, as you be: if there be not a great deal of *Solomon*'s wiſdom uſed by the Governours or Governour in this Nation, 'twill come to ruine: 'tis no jeſting matter, unleſs you can make a jeſt at ruine. 'Tis true, there is Light that ſhews Deſtruction to be as good as Preſervation; and thoſe that can enter into that Light, will be at peace when Deſtruction comes: but there are but a very ſmall number in being yet, that can enter into that Light, and ſo be ſatisfied.

Whether

Whether those people that expect a happy being in the World to come, ought not, in reason, to give up this present Worlds Happiness to those whom they think must be miserable in the World to come? How can want of love be more manifested, then by desiring the Happiness of both Worlds from their Brother, who by that means partly, is like to have neither?

If those who enjoy the internal Excellencies, and set their liberty to t[illegible] internal Excellencies, yet in love and self-deny, refuse to make use of them, by which the more left for those that enjoy not the internal, what just cause have any to be ou[illegible] ded with them, for their so doing?

This is writ from love to all, to the end that the Magistrate may be strengthned, and Theft, Rebellion and Murder prevented, which is surely good for the generality of men. And though this be writ to inform the Understanding, yet those whose Understandings are not yet informed, but do still, for want of Light, scruple any thing herein contained, 'tis best for such to be faithful to their measure, till they see the excellent Liberty in Light, which dissolves all Clouds.

This following was writ from the sight of a dead Body.

The life in earth, is uncertain,
And is so subject unto pain,
As that, by death, through pain, it may
Be sever'd from its lump of clay;
And so it must, that is most sure,
And cannot long with earth endure:
The lifes with-drawn the case divides;
He that sees all, knows what betides
Of both, and therein is content,
And hath no cause for to repent.
Repentance is for want of sight,
Or not being one with the Light;
Which shows and levels birth and death:
What then remains to be of worth?
All sorrow must be in darkness,
According as 'tis more or less:
So is the life from light out-gone,
And must by death be made all one.
Death puts an end to all discord
That is caused by deed or word.
When discord's gone, then needs must be
According, to eternity.
Why then should any be displeas'd (eas'd
With Death, which thus their Friend hath
From sorrow, care, trouble and fear,
Which do attend all that are here?
If Death be rightly understood,
Where then is there a greater good?

A Discovery of the Dogs barking in the dark, which is serviceable to hunt the Sheep and Lambs into the Shepherds will in light: 'tis also for the preservation of the Weaklings of the Flock from being desperately frighted, or frighted into despair, by their barking: It is the Gate which leadeth into the Unchangeable Rest in Light, into which, whosoever doth and can enter at any time, they shall be freed from all trouble of minde.

It is the custome of Mankinde,
That lives in clouds, and so is blinde,
To judge beside the truth of that
Which they themselves are troubled at;
Because their passions do them sway,
Which make them careless what they say,
If so by it they can but vend
The Furies that do them attend.
Is Envie fit to be a Judge?
Or he that hath in him a grudge
Against the Case, before it be
Brought forth for him clearly to see?
Why should one fear the judgement of
Those people which at light do scoff?
Can Darkness judge aright of things?
Then Dark must be the King of kings.

If Light be Judge, then none need fear,
That do before the Light stand clear:
Let dark men judge whate'er they will,
Yet those in Light are fixed still;
They alter not at the out-cries
Of those that envie blinds their eyes:
N[illegible] when what dark men say
[illegible] have the Light their stay.
Not but such may the truth defend;
And so thereby the clouds will rend
Off from the Eyes of those that are
Apt to be prest with fear and care.
Did not the world, of old, judge ill
Of that wherein they had no skill?
Doth not the world now do the same
Against the Light from whence they came?
If any now do Light obey
In singleness, without delay,
The world will soon pass their sentence,
That such are fit to be sent hence:
They charge them with the worst of ill;
Whenas it is not in their will
To harm their greatest Enemy
At all, much less those that are nigh
To them in Nature or elsewhere;
But rather hurt themselves with fear,
Lest it should happen so to be,
Such is their love; until they see
That birth and death, sickness and health,
Adversity and worldly wealth,
Come not by chance to any one,
But are ordered from light alone;
The thing and time, the means and place,
Come all in a prefixed race:
Man cannot change Wisdoms decree,
Either in health or misery.
He that is one with this same Light,
Sees all things ordered aright;
And hath no cause for to complain
At his own loss, or others gain:
Unless he should complain of Light,
For doing something that's not right;
As all the world do, in the dark,
For want of light to hit the mark.
Will any man presume to say,
That he can lengthen-life a day
Longer then God hath ordered it?
Or can it shortened be one whit?
If the Supreme hath the time set,
Where then is he that can it let?
Is there not one supreme Ruler,
That governs all, and cannot erre?
Can there be two Supremes? how so?
Is there two High'st? I must say, No:
The High'st is one, and there's not two;
The rest are subject thereunto.
If darkness did not man beset,
He would not then be in a fret,
Complaining at what here is done,
Beneath the Light, the Life, and Sun,
Which orders all things here below;
'Tis darkness that causes the wo:
The miseries of all mankinde,
Are chiefly from their being blinde:
The light alone can save them all
From what was caused by the Fall:
The Fall remains whilst evil is:
In the clear sight there's nought amiss.
Are not all things here, govern'd by
The Strength and Light that is most High?
If the most High doth not rule all,
Who is it then that can or shall?
Can the Supreme be put beside
The ordering of what doth betide?
Who is't that can put by the same?
'Tis fit that he should have the name. Supreme.
Why should not the Supreme rule we?
Is any one more fit then He,
Which is the greatest Strength and Light?
Can any one do it so right?
Whence must that Power be, that shall
Rule over That that caused all?
Did Men or Angels, by their Fall,
Gain rule o'er That that ruled all?
How blind are they that do think so?
Was that their Fall? what's then their wo?
The Fall was GOD's then, and not theirs:
Thus darkness leads men into snares.
What greater rise could there have bin,
Or greater gain, then so to sin?
Was GOD the Lord of all before?
And was he then turn'd out of dore?
Could the Misdeeds of any one,
The Supreme Power so unthrone?
The time is come, that men must see
How blinde they have been, and still be,

To

Or thus the Devil, tempting Eve?
Come then to be the head of all?
If so, then well they may complain
Against the subtile old Serpent;
Who thus should gain Supremacie
Over his Maker, the most High.
Or did that Power which did make
All things, so much it self mistake,
As to set up some other thing
Above it self, to be its King?
How could it possible be done?
But yet, if any, then his Son;
And not a devil to bear sway
Above himself: were that the way
To be at peace in heaven,
And set the devil the most high?
Could Wisdom bring forth such a thing,
As devil to be Supreme King?
A creature over Lord of all?
And this obtained by his Fall?
Ye sons of men, learn to be wise;
Return to that which clears the eyes;
And then you'll see how all things are,
And so be freed from fear and care,
About your soul's damnation:
But first you must live in the Son,
Who is the Light so fully free,
As that it cannot damned be:
Men cannot see the cause of things;
And thus darkness their trouble brings.
This trouble helps to break the minde
Off from that which doth keep them blind.
Thus trouble's good and evil too:
Else why should any make ado
To be reposed out of it,
If they did judge it very fit?
You that complain, turn in and see:
You blame the devil, is it he?
Or else you blame some men or thing,
As if they did your trouble bring:
'Tis true, these may be instruments,
And are to finish Gods intents:
What are they more? why will you blame
The instruments? you'll not for shame
Blame God I hope: who shall be blam'd?
You finde him out; else be asham'd.

Therefore, when you do meet with
As your own life, with back turn'd
'Tis the highest, that finds all in safety,
And that maketh all things straight.
If dark were not, where should light be?
Created here, for as he sees
What use would there be of the eyes?
If creatures were not for the sight
The light discovers, in a twinkling
What is brought forth from the All-One;
Which is it self the Highest Good,
And is but found and seen
Can GOD be all in all, till we
Our own nothingness finde for?
Can we be nothing, while we are
Subject to fear and trembling care?
If God be all in all, how then
Can we finde peace with any men?
The light alone can satisfie
All those that duly it obey:
It severs the true and false of things,
And so thereby contents it brings.
There's nothing else can long be stay'd
That life that doth it chiefly prize.
But as for those who love the world,
They cannot have so great a reward
To be with them, as light doth give
Unto all those that with it live.
The life in transitories set
Is troubled either more or less:
The life in light is quite set free
From trouble, and shall ever be.
What more is there to be desir'd,
Than so to live in light, reas'd
From fear and care, which troubles bring?
'Tis trouble that's their chiefest sting.
If trouble be by light dissolv'd,
Then is the life in light resolv'd
And so is peace in that clear light
Which shews all things here to be right.
The trouble 'tis that makes them wrong,
No trouble doth to light belong;
Which made all things, and maketh still,
According to the Highest Will;
In which alone there is the peace
Which never did, nor shall there cease.

Francis Jermyn.

FINIS.